Regd. L-No. 2942

The Review of Religions

Editor—A. Q. Niaz

XLV. No. 9

September, 1946

QADIAN
Punjab : India

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The Review of Religions

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Vol. XLV | Sept., 1946 | No. 9

EDITORIAL NOTES

India's Independence

Events in India are moving fast.

They have in fact been gathering momentum ever since the Cabinet Mission landed in this country. After preliminary talks with Indian leaders they published their proposals of May 16. Leaders from the Congress side were at first quick to express appreciation, but later passed a resolution which accepted the long term plan while it rejected the proposal concerning the immediate formation of an Interim Government. The Muslim League on the other hand took longer to decide its attitude, but accepted the whole scheme as it stood.

In the light of previous commitments the Viceroy was at this stage pledged to proceed with the formation of the Interim Government with the help of elements prepared to come in. But since the political organization generally taken to be the most powerful declined to participate, he demurred, which shocked the Muslim League, and gave it reasonable ground to revise its estimate of the extent to which pledges given by a Cabinet Mission and a Viceroy could be relied upon.

The Viceroy's hesitation in the formation of the Interim Government was an encouragement to the Congress to stiffen its attitude, which it did accordingly. The outgoing President and the new one, in their

speeches and writings, and other Congress leaders as well, went all out to make it perfectly clear that they were going into the Constituent Assembly determined to clip off all those features from the new Constitution which make it acceptable to the Muslims or to wreck the constitution-making body. A violent campaign to this effect went on in the press for quite a few days, until at last the Muslim League was forced to take stock again of the position it held, with the result that its old decision was reversed, for it was felt that wasting time in a Constituent Assembly determined to override legitimate Muslim aspirations could serve no useful purpose.

Tactically this has been a big, irreparable blunder on the part of the League, for it has put it on the wrong side of the fence, while it has given to the Congress the chance it needed for getting into the saddle *alone*. Instead of reversing its previous decision the League should have held the Viceroy and HMG to the pledges given in the statement of May 16, and should have pressed for an assurance from the Congress that in the Constituent Assembly it would not seek to exceed the limits set by that statement.

The moment, however, the League quit in disgust, the way was clear for the Congress ; and in his well meaning eagerness to prove to the hilt that Britain in her offers was absolutely on the level, the Viceroy has deemed fit to go ahead *this time* with his scheme to set up an Interim Government consisting of Indians with a following in the public.

Words of appeal, or assurances of sincerity of purpose towards the League, no matter from which quarter they come, cannot now gloss over the fact that when the League extended its hand the Viceroy did not care to grasp it and ran off in a hurry to plead with the Congress but when the Congress was willing and the League hesitated, he saw no reason to wait for the latter. The Viceroy in this may have done only what was right for him to do, but it is no use running away from the fact that his action has inflicted a deep wound on Muslim self-respect.

Now that the formation of the Interim Government has been announced, without League participation, this wound throbs more and more with pain. This is natural. But it is not wise or politic to make this event into a permanent grievance against the British or even the present Viceroy. In political struggles it is natural for the weak and the helpless to get torn and knocked about ; and even Field-Marshals, being but human, are not above humouring the strong and ignoring the weak, especially on occasions when they can humour only one of them at the cost of the other.

Now that the Congress has the satisfaction of having formed the Interim Government and left its old troublesome rival out in the cold, there is great elation in Congress circles. But a hundred million determined people cannot be cold-shouldered and brushed aside so easily, even by such a mighty political organization as the Congress or by the Pillars of the British Empire who, of course, whatever they do, are never in the wrong. Neither can the question of India's Independence be settled so nicely and quickly as some people seem to think. There are deep and long, aweful chasms in the country which cut up this unfortunate land into ribbons. If nothing is done soon to bridge these gulfs, there is only chaos and suffering ahead for us all for a period of indefinite duration, at any rate, and by the time the dust and the haze of popular passions clears away the question of India's Independence may be found to have *receded much into the distance.*

The following timely warning from Ameerul Momineen Hazrat Khalifatul Masih, Head of the Ahmadiyya Movement, should therefore be studied with particular care and kept in mind, both by the Hindus and the Muslims :

> About five years ago I saw a *roya* (vision) which I had so far refrained from divulging beyond the fact that I dropped some hints concerning it on one or two occasions and related it once to Sir Mohammad Zafrullah Khan, who in turn related to me a dream of Ch. Mohammad Anwar

Kahlon which he said seemed to bear upon tha same point.

My *roya* was that I was in Delhi. The British had withdrawn, the Indians had assumed full control, and there was great rejoicing over the event. People had assembled in a large square where impassioned speeches were being made and new titles being coined to be confered on those who had been conspicuous in the fight for freedom. When I saw this I stood up and spoke to the crowd to the effect that the occasion demanded that we should gird up our loins and set to work, not that we should waste precious time in vain rejoicings ; that the British seemed to have withdrawn only as a temporary measure ; and that we should close our ranks immediately and organise properly lest the British should come back and reoccupy the country. It appeared that my advice was well received by some people, but the greater part of the crowd took no need and dispersed to their homes after raising shouts of triumph and joy. But no sooner had the square been emptied than I saw the British army marching in, and I said that what I had feared had actually happened. It occurred to me then that our country had once gained its independence, and that it was our duty to guard this freedom. I estimated in my mind as to how many people I could muster for the purpose, and thought that with fifteen thousand men we could defend our independience. Then I woke up.

About two years ago, on the occasion of a tea party to press men which I also happened to attend in Lahore, the conversation turned to some of my visions ; and I was asked if any happy tiding had been conveyed to me bearing on the question of India's freedom. I replied that something of this nature had been conveyed to me, but that it would be impolitic to divulge it at the moment. Events have now taken exactly the same course as was presaged in my *roya*. The British influence is going into the background so that the field should be clear for Indian leaders to guide the affairs of their country as they like. But instead of dealing with each other on the basis of good will and amity, instead of settling their differences peacefully and organising themselves for the big task ahead, the Indians are only boasting of the way in which they have won independence. May God have mercy and save the country from the dangers of such a situation.

Alfazl, August 24th, 1946.

The Calcutta Riots

The bloody scenes witnessed in Calcutta emphasise the urgency of this problem and underline the

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value of the advice given by Hazrat Ameerul Momineen. India stands at the threshold of Independence, but she is also sitting on a volcano. The slightest carelessness on the part of her leaders, or her common people, will send up everything soaring into the air in a violent and bloody explosion, which might change altogether the shape of things to come.

26th August 1946 A. Q. Niaz

WHO CARES FOR MUSLIMS ?

In the modern world Islam is a factor of prime importance. No intelligent forecast of the future of human race can really afford to overlook the reaction of the Muslim World to events and trends which seem to be deciding our fate in fate of our eyes.

For one thing, the total population of the Muslim countries is far from negligible — no less than 400,000,000.

This population, moreover, lies stretched out over the globe in a compact mass of which the strategic importance from the commercial and military point of view is unsurpassed—from Morocco on the eastern shores of the Atlantic, right across the old World to Java and Sumatra in the Pacific.

Though stagnant for a long time, most of these lands now seem to be seething with a new life, awakened from their sleep of centuries by the hard knocks of a cruel fate which they now find intolerable. With their wits sharpened by adversity, they are beginning to realise that their misfortunes, mostly, are of their own making, and therefore remediable. From this point, in the regeneration of nations, the rest of the hard climb is comparatively easy. It follows from this state of mind as a matter of course, more or less.

Another great factor in the situation is that these people are really very closely knit together by a common culture, a common outlook on life, a common ideal, and one vast social Brotherhood which is no mere lip profession, but goes deep into the heart and transforms their whole life.

Besides, on the great problems which confront man today Islam has constructive proposals of unrivalled merit because history bears out that they have been successfully put to the test once before. In philosophy, art, economics, sociology, politics — in all the walks

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of life, to be brief, Islam chalks out a course which steers clear of all those shoals and rocks and whirlpools which mankind now perceives lie directly in its path, and in the face of which it stands fumbling at the wheel in terror.

Marriage, the most fundamental nucleus of civilised society, has lost its sanctity ; moral restraints on sexual life, without which human beings sink to the level of mere brutes, have come to be looked upon as signs of mental backwardness ; the labouring classes all over the world are gathering their might for a gigantic final effort to tear out the guts from the heart of the rich ; the vanquished everywhere are planning vengeance against the victors ; and — ALL SEEMS WRONG WITH THE WORLD.

The League of Nations was created to overcome these difficulties, but it died a still birth, leaving the world to darkness and the devil. World War II has been fought out to a finish where the victors feel even less easy in mind than do the vanquished, for when a man like Churchill declares he is harrowed by anxiety in regard to the future very similar to the dark days when Allied losses at sea through enemy submarine action were daily mounting, with the margin of safety disappearing fast ; and when Stalin wants a stranglehold on Persia and Turkey, and on the waters of the Mediterranean, and the Red Sea, with the reaches of the Indian Ocean thrown in ; and when the UNO, in moments of crisis, displays the same fatal weakness which blighted the chances of the League of Nations, it is time for mankind to realise that THE GAME FOR THE OLD ORDER IS UP.

The present structure of society, already cracked by two fearful wars, will not stand the shock of a third catastrophe. Sooner or later, on the ruins of the present European civilisation, man must address himself to the task of raising a new and a better structure, and this is therefore the time for a reorientation of our views, for a fresh estimate of all those forces which threaten us, or promise to open out for us a way to safety.

Islam *therefore* deserves a close and dispassionate study, especially in India where the Hindus and the Muslims must live side by side. But unfortunately some misguided and shortsighted people have built round the Hindu mind, and round the mind of their friends, the British Labourites, a wall of prejudice and ill-will based upon the misconception that Islam sanctions the use of force to aid conversion; that it is intolerant and narrow-minded; that Muslim rulers in the days of their power were bigoted despots who made life most difficult for their non-Muslim subjects. This is a misconception of a kind which festers frightfully in the mind and deeply poisons Hindu-Muslim relations. In the interests of Hindu-Muslim amity it must be corrected.

When we study Islam as a religion on the basis of its scriptures we find that the picture painted by hostile critics of this kind has no relation to fact. For Islam in the history of the human race is found to be the greatest champion of equality, freedom and of tolerance and justice. In India itself, the deep regard shown by Muslim rulers for the religious susceptibilities of their Hindu subjects should be an eye opener to all. The Muslims are rigid Unitarians and to their mind idol-worship is a cardinal sin. But Muslim kings in India afforded the fullest protection to Hindu temples and priests, and bestowed large estates upon them for their suitable maintenance. Besides, even the highest offices of State were open to the Hindus—far more than they are today.

These facts are so patent that numerous Hindu and European writers have admitted them freely. But in these days of a mad scramble for power and national security behind a protecting screen of political friendships, no one seems to have any use for the TRUTH, for the true *view of Life* and for the *true way of Life*, although real lasting power and national security in the last resort lie only in these two. The British and the Americans, and the Hindus—people with whom the Muslims mostly have to deal—are manoeuvring intently for combinations calculated to

be most advantageous to them in the dark days looming ahead. But, unfortunately, at this crucial moment in world affairs the Muslims nowhere reflect the moral and spiritual beauties of Islam in their lives, nor are they politically strong in any part of the world : so who cares for what they say or how they feel ?

Certainly not the British, though twice in a generation the Muslim World in general has solidly stood behind her in two sanguine conflicts which taxed her courage and resources to the utmost. But after the peace of 1918 Britain gave in North Africa from the western fringes of Egypt all the way to the Atlantic seaboard of Morocco, a freehand to Italy and France—which, as we know, are two nations not particularly known for their gentleness when they want to hold down native populations. Egypt was declared to have attained independence, but the national sentiment of the country was openly flouted by stationing a foreign garrison right in its capital. Turkey was stripped of a good deal of territory she had previously held because she had fought on the side of Germany : but Syria and Palestine were saddled with Mandates because they had sided with the Allies and had rebelled against the Turks right in the middle of the war. Especially was British magnanimity conspicuous in dealing with the Arabs of Palestine who were most kindly and gratuitously provided with a unique opportunity to do a good turn to the Jews by vacating the land of their dreams for the return of the prodigal—a special darling and protége of the Anglo-American block which is so famous all over the world for its sense of fairplay and justice.

The curious part of the story in regard to the Jews, however, is that even when the British were showing such exessive favours to them, the devil, it seems, was laughing in his sleeves, for Hitler soon after came on the scene who so nearly squared up the account with them. For all the British and the Americans might do for them, the Jews for all times must evidently remain a cursed people until by repentance they atone for their great error in having

nailed Prophet Jesus to cross.

To return, however, to the Muslims.

World War II found again them ranged on the side of Great Britain, and now that the war has been won once more, we, as usual, find White Hall quietly preparing to betray vital Muslim interests in Libya and Tripoli; in Palestine, where the Arabs must school themselves to live as a minority in their own country and perhaps be eventually stamped out; and in India where a hundred million Muslims must sacrifice their culture and their separate entity so that Britain should be able to conciliate a militant Hinduism. When the Congress frowns, the Viceroy of India, the Cabinet Mission, and HMG, all hasten to eat their words and go back on undertakings contained in a solemn document.

The Congress is a powerful body, but who cares for the Muslim League or the Muslims? And Brutus, of course, is an honourable man!

The President of the Congress, having been invited to put forward proposals for the immediate formation of the Interim Government, has lost no time in declaring that he is not worrying too much as to whether Mr. Jinnah would be coming along in his wake or not; that he is prepared to go ahead alone. So even a cosmopolitan Hindu, who in some respects is not a Hindu at all, has no thought for the Muslims.

In all this, however, there is nothing strange. There is nothing astonishing in Britain exercising the historical kingly prerogative of dropping inconvenient friends whenever the success of high policies so requires. And the Jews, the Hindus, and the Americans, all have spiritual as well as political affinities, for have not all three of them made money-lending into a fine art in which no one can excel them? Naturally, therefore, birds of the same feather flock together, and quietly leave the Muslims out in the cold.

But the queerest and most tragic part of the situation is this that the Muslims themselves do not seem to care. There seems among them to be no

sense of the need of the moment ; no sense of danger ; and no appreciation that they must stand and act together.

And this is an age-old disease, rooted firmly in the vitals of the Muslim body politic—the disease which dismembered a vast empire that once stretched from China to Spain. When Granada and Cordova were being battered into a heap of ruins, the rest of the Muslim World, which could well have afforded to havs gone to the help of this far off sore-pressed bastion, remained entirely unconcerned ; and so portion after portion fell off, until only the Sick man of Europe was left.

But now the world stands on the threshold of a new era. Side by side with the new opportunities, however, there are new dangers as well. The Muslims are hated by their enemies, and ignored by their friends. In India, in Palestine, in Libya, Cyrenaica and Tripoli, it is the same story. And even the rest of the Muslim World can not call its soul its own. Near neighbours and far off friends demand oil concessions and military bases in schemes of joint defence, and it does not seem to occur to these good people that sovereign rights of the nations go by the board after demands of this kind have been conceded.

It is a melancholy fact but it has to be faced that nowhere in the world are the Muslims in a position to grasp the new opportunities, or ward off the new dangers : they have not the machinery for either ; nor perhaps the will or the purpose. For, if they had this to the requisite degree, they would have created the machinery.

And the worst feature of the situation is the fallacy involved in the hope, now almost universal among the Muslims that they would be able to bring about their regeneration by means of political slogans and programmes of social and economic reconstruction. They seem to have entirely and finally forgotten that Almighty God has ordained their regeneration in quite a different wise.

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God in His mercy sent his Messiah to deliver these unfortunate people, but in their spiritual blindness they refused to listen to him, and put their faith in the Ulama who, in their selfishness and their ignorance, only betrayed them. And now they are content to look to the Muslim League and the Arab League, even the UNO; or in desperation their thoughts are beginning to fly in the direction of " direct action." But no direct or indirect action is going to avail them much if they continue to remain heedless of the timely action taken by God for their deliverance.

To His drowning children He has thrown a rope with a lengthy reach. Ride ye in the Ark of Noah, or the waves would wash ye off. The Arab League and the Muslim League, and other such institutions are all right in their place; but they are not meant to bear the weight you are thinking of throwing on them. If you pin faith to them alone and let them usurp the palce and function of the Messiah, you would live to see them thrown out of stride by the merest pebbles in their path, and then they would make a mess of everything.

It is true no one cares for the Muslims in the world today — not even their God for they themselves have been the first to forget Him. But most certainly He does remember the religion He sent down through Prophets, and He would as certainly look to its safety, as well as the safety of those who serve it. If ye make yourselves of this number, you have nothing to fear; otherwise you would pass into the limbo of things to make place for others who would do their duty by it much better.

Qadian,
18-8-1946

A.Q. Niaz

PALESTINE

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ALI MOHAMMAD, B.A., B.T.

Palestine, the storm-centre of the Middle East and the world at large, has proved to be a thorny question for the powers that be. It has been looming large in world politics ever since the British occupied it during World War I. The Arabs choosing to fight on the side of the Allies in 1916, revolted against the Turkish Empire of which Palestine then formed an integral part. It was placed after the war under the British mandate and the idea of a national home for the Jews was created and developed by British statesmen.

Jerusalem, the capital, has remained a sacred city of the three great religions of the world, Judaism, Christianity and Islam for the last 1,300 years. The Jews, some 3,000 years ago, were no doubt masters of the Holy Land and the Hebrew culture was supreme in Western Asia long before the birth of Jesus Christ. But disbelief in the Prophet brought down the wrath of God upon the children of Israel, and the Romans, who had by this time embraced Christianity, reduced the kingdom of Palestine into a mere dependency of the Roman Empire. The Christians 600 years after Jesus Christ were, in turn, overpowered by the rising power of the Muslim Arabs who carried everything before them in Asia, North Africa and Western Europe.

To be brief, Jerusalem has been sacred to the Jews because the whole history of the Jewish nation is centred in and revolves round the sacred city; to the Christians, because Jesus Christ once preached in this city and was put on the cross then; and to the Muslims, because it contains the Mosque of Omar and

several other associations connected with the Prophets Abraham, Moses and Jesus, son of Mary. The Turks in Jerusalem kept the balance of power among the three nations and the administration was carried on as smoothly as could be desired.

Jerusalem, as it stands to-day, is 33 miles from the Mediterranean Sea and only 15 miles from the Dead Sea Its history is the history of Palestine. David, the second son of Israel, who ruled over Palestine from 1030 to 990 B.C., moved his capital from Hebron to Jerusalem which was ruled by the Canaanites before. Under Solomon the Great the Jewish empire reached its zenith and Jerusalem's wealth became proverbial and her dominions stretched far into the heart of Persia and the distant reaches of the Arabian desert. The empire however began to dwindle and totter under the weak rulers of the house of David till it was conquered by the Assyrians of Nineva and the Jews became tributaries to the Assyrians who, however, were driven from Palestine by the Egyptians soon after. The Chaldeans of Babylonia defeated the Egyptians and Jerusalem changed hands twice. Zedekiah, the last Hebrew king of Jerusalem, incurred the wrath of the Babylonians by his leanings towards his old Egyptian overlords. Jerusalem was besieged in 588 B.C. and after a prolonged siege the defences of the city were breached. The Jewish king made good his escape, but was arrested, his sons were put to the sword before him and his eyes were put out by the victors, he was taken in chains to Babylon, the sacred temple was pulled down, all important buildings were razed to the ground and the Jews were taken in a mass to Babylonia where they remained in perpetual bondage for hundreds of years.

Change within, there was a change without. The Jews under the guidance of their prophets who were raised from among them time and again, mended their ways and a period of prosperity began to dawn upon the down-trodden people. The king of Media (now Persian territory) invaded Babylonia in 445 B.C. and

the Jews from within helped the foreigners in overthrowing the Babylonian kingdom. The Jews were allowed to return to Jerusalem in recognition for their invaluable services during the invasion. Cyrus, the Persian king, not only allowed the Jews to go back to Jerusalem, but restored to them all the treasures that Nebuchadnezzar had carried away to Babylon. The Jews re-erected their old temple and re-established themselves in the land of their forefathers.

But the respite was only brief. The appearance of Jesus Christ as a prophet proved for the Jews to be a bolt from the blue. The Israelites expected a Messiah with all the glory and dignity befitting a prince of the house of David. Contrary to their expectations he appeared with all the meakness of a lamb promising to them the kindom of heaven instead of the kingdom of the earth. Such a Deliverer they would not believe in. They smote him, buffeted him, spat in his face and put a crown of thorns on his head. They sent derogatory reports against him to the Roman officers and tried to kill him on the cross. That Jesus escaped from the clutches of death on the cross is another story. But the children of Israel had to pay the penalty for disbelief and impudence. In these days " the Roman empire was undergoing the throes of a civil war in which the Jews thought they saw the dissolution of the empire and the golden opportunity for asserting their independence. They, therefore, revolted against the Roman empire. Vespasian, a Roman general, who was entrusted with the task of putting down the rebellion, laid siege to Jotapata and other Jewish towns in Palestine. Finally he besieged Jerusalem itself in the year 70 A.D. The siege lingered on for several months. A gaunt famine added to the horror of the war. Within the city there were robbers who "ran about stumbling and staggering along like mad dogs and reeling against the doors of the houses like drunken men..... Their hunger was so intolerable that it obliged them to chew everything while they gathered such things as the most sordid animals would not touch, and were induced

to eat them; nor did they at length abstain from girdles and shoes; and the very leather which belonged to their shields they pulled off and gnawed".

("Historians' History of the World," page 197).

The Jews were dying in hundreds daily through famine and war while the Romans under Titus were tightening the strings of siege still more closely. The battering-rams made a breach in the wall of the city and two days later the town capitulated to the Roman general. When the sacred temple was destroyed, the Jews grasped their swords with a furious determination of revenging and perishing in the ruins of the temple..... The unarmed and defenceless people were slain in thousands; they lay heaped like sacrifices round the altar; the steps of the temple ran with the streams of blood which washed down the bodies which lay upon it.

The booty taken at Jerusalem was so great as to cause an immense depreciation in the value of gold and silver throughout Asia, and this, even though the treasures of the temple, had been burned and destroyed. The revolt remained a little longer but the Jews in other parts of the world suffered many disasters and gradually all resistance was crushed out in blood and the Jews having perished by the hundred thousand, ceased to be a nation. From that day forward, the Jews have no important history. "Renouncing the hope of a political role," says Munk, "the Jews directed all their efforts towards a moral aim and devoted themselves wholly to consolidating their religious unity." ("Historians' History of the World").

Palestine after the fall of Jerusalem remained a Roman province and the Jews in small communities were scattered all over the neighbouring lands They had colonies in Arabia, Syria and Egypt, but they ceased to exist as a nation. By the time the Arabs rose to power under the Caliphate, the Hebrews had lost all semblance of a united nation. It were the Christian Romans and not the Jews with whom the

Muslims had to deal during their conquest of Syria and Palestine.

The Jews have found sanctuary in Muslim lands whenever they have been driven out by the Christian potentates of Europe. They took to trade having lost all claims to cultivated lands and naturally became the wealthiest inhabitants of the land wherever they were found. They became the greatest usurers of the world and on that account have been regarded as the most hard-hearted people on the surface of the earth. As money-lenders they have come to be regarded as the mischief-mongers and seditionists of Europe and America.

Russia and Germany have been particularly antagonistic to the Jews. According to the Quran they were cursed by the tongue of David and later by that of Jesus Christ. The destruction of Jerusalem by the Babylonians and again by the Romans under Titus bears testimony to the fact as enunciated by the Holy Quran. "Cursed were those who disbelieved from among the children of Israel by the tongue of David and Jesus, son of Mary". The destruction of Jerusalem in 588 B.C. and again in 70 A.D goes to prove the truth of the revelation contained in the above verse.

The Jews were offered a chance of regaining their lost glory, through the Master-Prophet Muhammad (peace and the blessings of God be upon him !) who appeared to the people of the world, including the Jews, in accordance with the prophecies contained in the Bible. But they believed him not and treated him after the manner of their own Biblical Prophets. No wonder, therefore, that the curse was accentuated and the children of Israel became the object of hatred and contempt both with the Christians and the Muslims.

It is an irony of fate, however, that a cursed nation as the Jews in fact are, should be so very dearly caressed and so fondly patronized by Christians who read Shakespeare's "Merchant of Venice." As has already

been remarked, the idea of a national home for the Jews originated with the conquest of Palestine during World War I in recognition of the monetary help rendered by the Jews to the Allied nations. The Balfour Declaration has been responsible for the rehabitation of hundreds of thousands of Jews in Palestine which is purely an Arab land. The process has been going on in spite of protestations by the Arab world and now the United States of America has joined hands with England in bringing the scheme to perfection in all its entirety. As a result of the financial help rendered by the Jews during World War II the establishment of a national home for the Jews has become the object of Anglo-American diplomacy in the Middle East. 100,000 Jews and more must on all accounts be imported into Palestine. The Arabs of the neighbouring states have been vehemently protesting against the pro-Jewish policy of the Anglo-American entente, but all their appeals have fallen on deaf ears. British diplomacy has been responsible for the settlement of Jews in their thousands every year in Palestine and thus creating a racial problem for the Arabs where there was nothing of the sort before the war. The Jews as a community in Jerusalem were peace-loving people under the Turkish rule, but the Jewish immigration after the war has created a problem for the Mandatory Power as well as the Arabs which now defies all solution. The Jews, emboldened by British patronisation, have been pouring in numbers and numerically form $\frac{1}{3}$ of the whole population of Palestine. The idea of a national home has developed into political aspirations for a Jewish State in Palestine. In order to press their free immigration into Palestine, the subsequent recognition of a Jewish State in the Holy Land. The Jews have resorted to the policy of terrorism and intimidation of British authorities in Palestine they have organised secret societies and a sort of militia called the Hagana. British officers are murdered in cold blood, kidnapped and held for ransom Railway lines are tampered with and important bridges destroyed. British blood has become cheap in Palestine, and all this at the hands of

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a nation which is the most favoured one by Britain. The culminating point of terrorism was reached on July 22 last when King John Hotel in Palestine was blown up by a party of young Jews who were dressed as Arabs. The hotel was a five-storey building with 200 rooms, being also the Headquarters of the British Military authorities and Government officials. The loss of life was very heavy and the outrage was an act of criminal insanity and fanaticism. At any rate it was perpetrated in open daylight to intimidate the British Government and coerce them into yielding to Jewish demands. There seems to be a carefully-planned movement of sabotage and violence.

On the one hand there are these subversive activities on the part of the Jews, on the other there is the scheme of federation under consideration by the British Government aiming at giving a separate autonomous province to the Jews in Palestine. What a world of difference ! An Anglo-American Committee of experts has suggested a scheme by which Palestine has been divided into four provinces, *viz.*, a Jewish province, an Arab province, the central district of Jerusalem and a district of Nageb with a strong centre dealing with foreign affairs, defence, customs and excise. The scheme awaits the acceptance by President Truman of the United States of America and a round table conference of Jews and Arabs is being invited in London in this month. "I should like to make it clear", says Mr. Morrison, Lord President of the Council, " that we mean to go ahead with discussion with Arabs and Jews of the Constitutional scheme on these lines. We believe that it offers many advantages to both communities in Palestine. Jews will be free to exercise a large measure of control over immigration into their own province and to forward them to the development of the Jewish national home. The land transfer regulations will be repealed. It will be open to the Government of the Arab province to permit or to refuse permission to Jews to purchase land there, but the area of the Jewish province will be larger than that in which the Jews are free to buy land at present.

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"The Arabs will gain in that a great majority of them will be freed once and for all from any fear of Jewish domination. Citizens of the Arab province will receive at once a large measure of autonomy and powerful safeguards will be provided to protect the rights of the Arab minority left in the Jewish province."

Invitations to the round table conference are being sent to the Arab States and the leading Jews and American experts will also participate in the proceedings.

The scheme as considered from the Islamic point of view is a step forward towards encirclement of the Arabian Peninsula. The British are already firmly established in Eden in South Arabia, in Iraq to the north-east, and now they mean to get a permanent hold over Palestine in the north of Arabia. According to the scheme the semi-autonomous provinces must depend upon the centre for their defence ; the Central Government will have all powers not expressly granted to the provinces and exclusive authority as to the administration of law and order including the police and courts. British withdrawal from Egypt, if it comes at all, must naturally result in their being established somewhere near the Canal Zone and what country can offer better chances than weak Palestine of getting a strong foothold in this part of the world. The fate of Eriterea still hangs in the balance ; it has been snatched out of the Italian hands as we read from the study of the draft treaties to be concluded with Italy. But whom is it going to be bestowed upon, is not yet clear. But who can be a better recipient than Britain, we suppose ? The encirclement of Arabia will then be complete. Britain will be in a position to hold a pistol at the head of the Hejaz, and Saudi Arabia will be hemmed in on all sides by British possessions. He must be a bold prophet indeed, who can foretell an early and speedy termination of Briti h rule round about Arabia in the near future ; for the monster of British diplomacy strikes deep and hard its roots into the soil wherever it gets the chance to do so.

Again, the presence of a Jewish State so near the borders of Hejaz, which contains the sacred cities of Medina and Mecca, will be a source of constant danger to the Centre of the Islamic World. The mechinations of the Jews in the domain of intrigue are well known; this is why Hazrat Omar, the Second Caliph of Islam, had to remove the Jews far away from Medina, the Capital of the World of Islam.

MY NEW BIRTH

ALI MOHAMMAD ALLAHDIN, M.A.

Blessings too numerous to recount have led me to this stage which I could justifiably call "My New Birth".

Before I mention the salient features which were instrumental in achieving the new birth, I think it essential to mention that it was Ahmadiyyat that led me to regain the pulsating faith in Islam, as the only perfect and universal religion, which I had before I left for England in the year 1921. My long stay in that country had its inevitable reaction, but it was due to the close study which I did of Ahmadiyyat in the years 1928 and 1929 that led me eventually to regain my faith.

I have experienced, by God's Grace and Mercy, many spiritual exaltations in my life but the period from October 1938 till now has surpassed them all. Time and again have I felt that God has decreed a high mission for me to fulfil, which God in His unlimited mercy has made clear to me, and to rise up to the occasion I need intense training. When I reflect over my life I see clearly how Allah has been preparing me for this lofty purpose of dedicating my life for His service. Beginning from my school life and right through my academic career, culminating in all the years since my return from England in the year 1928, I find that God's Will has been guiding me on.

Critical reflection over my present position has convinced me that I must chalk out a definite programme if I want to realise my destiny. The time has come for me to reconstruct my life on a solid and sound basis, *viz.*, through knowledge of Islamic principles, the real significance of Ahmadiyyat and an all comprehensive knowledge of Comparative Religion. As

time is the essence of the situation every minute is valuable.

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The ability I have acquired by God's Grace and Mercy in the realm of Tabligh is marvellous and unique For I have felt time and again that when "Tabligh" becomes intense I am helped and guided by the Divine hand; for I myself marvel at the forcefulness with which I carry on "Tabligh" for a number of hours.

The fact of the situation is that the various opportunities that I had to study critically the significance of Ahmadiyyat, the life of Holy Prophet Muhammad (may peace and blessings of Allah be on him) and to intensify my connection with Allah and to attend several Anniversaries and Mujlis Mushawrat held at Qadian, have all combined to infuse within me not only an indomitable spirit to take the Divine Message which Allah has revealed in this age to as wide a circle of humanity as possible, but also to value my each minute as much as possible.

In this connection I cannot sufficiently express the holy influence which my dear parents have been exerting on my humble self.

No one who acquires a true insight into Ahmadiyyat could afford to dissipate his energies for they are a trust from God to be expended to advance its cause more and more. It is sheer Grace of God that Allah has provided me with opportunities too numerous to mention in acquiring deep and penetrating insight into Ahmadiyyat.

Supreme moments rarely come in one's life, and when they do come they ought to be seized with all earnestness and zeal. Such a moment has once more come into my life. And I pray that Allah may enable me to rise up to the occasion. The world is in dire need of one supreme thing, *viz.*, "Certainty in God and His perfect Realisation." And this can only be fulfilled by Ahmadiyyat, which alone represents the true Islam in this age.

No mighty transformation has ever been wrought

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in the world without the appearance of Divinely raised Messengers. To strive for progress without hearkening to His call is to nullify all our efforts.

Before I conclude I like to mention what in fact the Divine Messenger of this Age has to say on this subject of "New Birth" which every true and sincere Ahmadi experiences in his or her life to a small or great extent.

This 'New Birth' takes place when the spiritual body is already fully developed and the 'Soul' which is a flame from the personal love of God, comes to fall on the heart of such a believer, when all of a sudden a power from on high carries him far and above his station of humanity. This is the stage which spiritually speaking is called 'Khalaq Akbar', *i.e.* the other Birth. At this stage God the Almighty sends down upon the heart of a believer the bright flame of His personal Love, in other words called 'the Soul' and thereby removes all the darkness, the dirt and the weakness of the Spiritual Personality. With the breathing of this soul, the beauty which was of a lower order before, reaches the level of perfection and imparts a spiritual glamour. The sordidness of an impure life is wholly got rid of and the believer feels within him that a 'New Spirit' has entered into him which was not there before. This spirit imparts a strange satisfaction and quietude to the believer. God's personal love gushes forth like a fountain. The fire which at first was of an ordinary warmth, becomes at this stage fully alight; it burns up all the rubbish of animal appetites and delivers it into the possession of the Divine. The believer, however, does not become God but Divine Love is of such a quality that it seems to colour the whole personality.

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